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ABSTRACT

A combination of 350 community, student, and college leaders from four counties participated in a conference on the role of the junior college in the urban revolution. The keynote speaker, whose remarks are included, addressed himself to the nature of the urban revolution with emphasis on the plight of the individual in seeking self-identity. Following this speech, participants broke up into 10 groups that concentrated on certain problem areas. Some concerns of these workshops, all of which are listed here with some of their reccmmendations, included how the junior college can provide a climate of freedom with responsibility, how it can aid the urban student, how it can create innovations in curriculum, and how it can improve human relations. Workshop recommendations were sent to appropriate groups at Los Angeles City College. A progress report on the school's reactions to these recommendations is a part of the report. From remarks of conference speakers, it can be concluded (1) that one of the major characteristics of the urban revolution is a reaction against the increasing complexity of occupational and status interrelations and (2) that all members of the junior college community should make an effort to understand the nature of the urban revolution and act accordingly. (RC)

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THE ROLE OF THE JUNIOR COLLEGE IN THE URBAN REVOLUTION

Proceedings of a conference sponsored
by Los Angeles City College
April 27, 1968

UNIVERSITY OF CALIF.
LOS ANGELES

NOV 09 1970

CLEARINGHOUSE FOR
JUNIOR COLLEGE
INFORMATION

JC 700 237

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ACKNOWLEDGMENTS

Conference Moderator	DR. GLENN G. GOODER President Los Angeles City College
Conference Chairman	ROBERT E. HOLCOMB Dean, Evening Division Los Angeles City College
Proceedings Editor	VIRGINIA MAXIM Associate Professor, English Los Angeles City College
Cover Design	Station KRLA Los Angeles
	MARIE SANCHEZ Senior Illustrator Los Angeles City College

Los Angeles City College
855 North Vermont Avenue
Los Angeles 90029

FOREWORD

"One of the major characteristics of the urban revolution is the increasing complexity and difficulty many people have in finding meanings in their lives," said Dr. David Martin, opening a day-long workshop conference on the role of the junior college in the urban revolution.

Community, student, and college leaders from four counties cooperated, under the sponsorship of Los Angeles City College, to attain these objectives:

- to better understand what the urban revolution is (intercultural relations, communications, population explosion)
- to better understand the effects of this revolution upon our students (both youth and adult)
- to consider the changes the urban revolution is bringing to the college institution
- to develop plans for orderly and thoughtful changes which will proceed in a positive direction
- to open the way to continuing discussions between the college and its community

Dr. Martin's keynote speech on the nature of the urban revolution emphasized the plight of the individual in an increasingly disorganized and denigrating environment. Twelve community leaders then gave their individual reactions to the problems outlined by Dr. Martin.

The 350 workshop participants broke into ten groups to discuss these problem areas. At the luncheon meeting following the first workshop session, the Executive Director of the Los Angeles County Human Relations Committee, Herbert L. Carter, outlined the special situation of the Black citizen in the urban revolution.

Workshop members then met in a second session to recommend actions leading to solutions of the urban problems. In a general session which closed the conference, Dr. Arthur Cohen of UCLA reviewed and commented on certain of the groups' recommendations.

Workshop recommendations were sent to the Los Angeles City College Student Executive Council, Faculty Senate, and administrators for study and possible action. In some instances, recommendations were forwarded to legislative bodies concerned.

WORKSHOP RECOMMENDATIONS

THE ROLE OF THE JUNIOR COLLEGE IN THE URBAN REVOLUTION

APRIL 27, 1968

Workshop 1: <u>How Can the Junior College Aid Today's Urban Student through Student Services</u>?

1. Organize student tutorial services under direction of college departments.
2. Increase faculty role in informing students of available student services.
3. Use college students in articulation contacts with high schools.
4. Make available, through a special publication, student evaluations of instructors.
5. Employ more minority group members in staff positions in the area of student personnel services.

Workshop 2: <u>How Can the Junior College Assist the Community in Developing Occupational Education</u>?

1. Provide branch classes in the community.
2. Increase on-the-job training experience related to student goals.
3. Cooperate with community agencies to actively recruit students who might otherwise not feel qualified.
4. Work more closely with business in developing functional occupational curricula.

Workshop 3: <u>How Can the Junior College Create Innovations in Curriculum and Methodology</u>?

1. Develop new courses and curricula which will emphasize issues related to the urban problems.
2. Modify the system of grades to include concept of grading on an individual merit basis.
3. Increase team teaching.
4. Encourage creativity in curriculum through student-teacher participation on curriculum committees.
5. Increase time allotted to in-class discussion.

6. Invite students to meet with the departments to evaluate courses.

7. Develop curriculum which is more concerned with helping the student to become involved and to reach self-identity.

8. Stress discussion and individual attention in classroom rather than lecture.

9. Revamp the general education courses into courses meeting the students' needs (including urban needs); take advantage of the new, liberal definition of general education.

10. Create semester curricula for in-depth and inter-disciplinary concentration on a problem area--such as USC's urban semester.

11. Increase student participation in curriculum development.

12. Emphasize the need to relate each course to the concerns of today's urban students.

13. Provide special seminars and retreats for administrators and faculty to develop and review courses of study.

Workshop 4: <u>How Can the Junior College Improve Human Relations</u>?

1. Use minority students to recruit students. Employ BSU and MASA members to reach the hard core student. (San Mateo has used BSU successfully this way.)

2. Avoid counseling to the students' "limitations"; use short term goals on the way to ultimate goals.

3. Have BSU and MASA contact high schools to talk to graduating seniors.

4. Review the new transition course initiated at Claremont College.

5. Foster greater student-faculty communication through:

   a. Student human relations workshops
   b. Faculty human relations workshops

6. Consider use of the findings of the Carl Rogers student-faculty study.

7. Establish in-service training for administrators and faculty through human relations workshops, and require that all teachers take human relations courses.

8. Acknowledge "undercover" or "underground" groups on campus:

   a. Provide dialogue
   b. Involve them; don't distract them
   c. Establish forums

9. Increase faculty and student body involvement in the community.

10. Increase use of advisory committees.

11. Have a human relations conference on the college campus.

12. Provide more opportunities for exchange of opinion.

13. Make entrance and grading regulations less frightening to disadvantaged students.

Workshop 5: How Can the Junior College Aid Community Organizations?

Prepare a working list of public and private organizations that would welcome college participation.

Workshop 6: How Can the Junior College Assist the City's Minority Youth?

1. Develop in-service workshops for teachers to increase their awareness of the heritage of minorities.

2. Develop approved housing lists.

3. Expand organized tutorial service.

4. Urge use of textbooks that present minority group concepts.

5. Improve articulation between junior colleges and high schools in relation to minority student problems.

6. Reduce student-teacher ratio--particularly for disadvantaged students.

7. Increase minority voice in counseling processes.

8. Develop a forum for continuing dialogue among minority students, faculty, and administrators.

9. Recruit more minority teachers.

10. Increase financial aids for the students; use need as the basis.

11. Have counseling for counselors to help them to do what Dr. Martin stated in his lecture: "Counselors should help, not judge, minority."

12. Increase scholarships and loans for minority students at junior colleges.

13. Expand compensatory education at the college level.

Workshop 8: How Can the Junior College Provide a Climate of Freedom with Responsibility?

1. Cultivate and make operational within the classroom a climate of freedom and shared responsibility. Traditional lectures and methods are inadequate.

2. Permit students to make bad decisions. The college should not enforce its judgment on matters simply to prevent bad decisions from being made.

Workshop 9: How Can the Junior College Involve Its Communities in Decision-Making?

1. Increase the number of minority people represented on the administrative and faculty level.

2. Increase teacher and administrator awareness of the communities in which students live. Like absentee landlordism, we should not have absentee teaching.

3. Make curriculum relevant.

Workshop 10: How Can the Junior College Expand Its Community Services?

1. Utilize the entire Los Angeles Junior College District Community Service Tax of $.05 per $100 of assessed valuation after July 1, 1969.

2. Finance a community services program through the Junior College Community Services Tax. This should be placed as a pilot project in the center of Watts as a satellite campus.

3. Expand the community college programs for young children. It is recommended that Los Angeles City College establish an early childhood center.

4. Investigate the feasibility of community colleges providing health services programs for their communities.

LOS ANGELES CITY COLLEGE PROGRESS REPORT
ON CONFERENCE RECOMMENDATIONS

Since the conference, students, teachers, and administrators at Los Angeles City College have cooperated on our campus to implement many of the conference recommendations.

We have expanded student tutoring services instituted in 1963 and have included two new areas:

Teachers in English, Life Science, and Mathematics Departments are directing qualified students employed to tutor students who request special help.

Thirty-four Student Counselor Assistants, under the direction of a school counselor, have been employed to aid in counseling students from disadvantaged areas.

A special college department of Developmental Studies was established in 1967-68 to continue the program established in 1963, and new teachers were added in Fall, 1968. The department provides a special curricula for entering students who score in the lowest tenth percentile in the School and College Aptitude Tests. To expand services for this group, qualified students are employed to give individual tutoring to those enrolled.

Several recommendations dealt with ways of helping new students feel more a part of the college and thus assisting them to be more successful in achieving academic goals. The Dean of Instruction continually seeks qualified instructors who also represent minority groups in the community. In Fall, 1968, a significant number of the new instructors are in this category. In two ways the college actively recruits students who are hesitant about entering college. Student Counselor Assistants from our student body go into

the high schools to talk with prospective freshmen. Through cooperation with the Upward Bound program, we try to provide information and counseling to students considering college work. Los Angeles City College and East Los Angeles College are developing, through a specially funded project, in-service training seminars and workshops for faculty members interested in increasing their understanding of students from other cultures.

Faculty and administration concern for the rapidly changing roles of student and teacher and college led to the formation, in Fall of 1968, of a Human Concerns Committee.

Teaching methods and course contents are being revised and developed along lines recommended by the workshops. Two new inter-departmental majors, Afro-American Studies and Mexican-American Studies, were introduced in Fall, 1968. The Psychology Department is offering two new courses in Urban Problems. These are open to both student and faculty enrollees. To enable students to meet in small discussion groups, the English Department is experimenting with flexible scheduling in freshmen courses. Cooperating with the Dean of Instruction, special departmental committees are considering revisions of general education courses to more adequately serve today's students.

An Office of Community Services created in September, 1968, is coordinating already established community activities, such as the Neighborhood Recreation Program, the Gifted Children's Program, and the Children's Art Workshop. This office is also developing new services, including a child care center, a children's theatre program, a community counseling program, workshops, seminars, lectures, and special events for the community.

Students have shown their concern for community cooperation by forming and participating in EPIC (Educational Participation in the Community), a student-run volunteer group working with children on probation, immigrants to the community, school children in ghetto areas, and invalids.

In response to recommendations to increase communication between students, teachers, and administrators, a college newsletter focusing on individual and departmental accomplishments will appear monthly beginning in October, 1968. Reprints and condensations of research on problem areas of education will be issued through the Office of the President as periodical Information Reports. College faculty meetings have been reorganized to emphasize problems teachers want to discuss and to provide a format for easier exchange of ideas. To adjust to teachers' schedules, these meetings will be scheduled in two sessions on consecutive days.

The Role of the Junior College in the Urban Revolution

Sponsored by

LOS ANGELES CITY COLLEGE / 855 NORTH VERMONT AVENUE

Saturday, April 27, 1968

8:45 Coffee and Refreshments ..... Music Building 116

9:00 Welcome - - Glenn G. Gooder, President, LACC ..... Student Center

KEYNOTE ADDRESS: "Characteristics of the Urban Revolution" DAVID MARTIN, Professor of Education, USC

10:00 Roundtable Discussion: "Implications of the Urban Revolution for Junior Colleges", Chairman, Glenn Gooder

Special Interest	Participant
Today's Urban Student	Wayne Jones, Minister
Occupational Development	Don Bushnell, Brooks Foundation
Instructional Innovations	Mary Jane Hewitt, Community Development Coordinator, UCLA Extension
Human Relations	Wilma Pinder, Human Relations Advisor, Mayor's Office
Community Organizations	Lillian Millard, President, Community Coordinating Councils of L.A. County Thomas Cottingim, Admin. Assistant, Peralta Junior College District
Minority Youth	Virginia Kushner, Alumna, LACC John Buchanan, Student, LACC
Social Research	M. Stephen Sheldon, Director, Danforth Foundation, UCLA
Freedom with Responsibility	Leslie Wilbur, Professor, USC
College Decision Making	John Lombardi, Assistant Superintendent, L.A. Junior College District
Community Services	Edward Robings, Assistant Dean, L.A. Harbor College

11:00 WORKSHOPS: Discussion of Problems

HOW CAN THE JUNIOR COLLEGE.....

1. Aid Today's Urban Student through Student Services
   James Cox, Dean of Students, LACC
   Tony Stewart, Student, LACC

2. Assist the Community in Developing Occupational Education
   Panel: Leon Wood, General Manager Watts Manufacturing Company
   Harold Jaeger, Electrical Workers of America
   Hope M. Powell, Dean, LACC
   Joan Crocker, Placement Coordinator, LACC
   Harvey Wright, Chairman, Business Admin.,LACC
   Vauncille Jones, Chairman, Secretarial Science, LACC

3. Create Innovations in Curriculum and Methodology
   Louis T. Hilleary, Dean, LACC
   Diane Blumenthal, President, Associated Students, LACC

4. Improve Human Relations
   Hazel Stewart, Counselor, Community Skills Center
   Phil Zwerdling, Supervisor of Student Human Relations, Office of Urban Affairs

5. Aid Community Organizations
   Marie Martin, President, L.A. Pierce College

6. Assist the City's Minority Youth
   Donald Wilson, Counselor, LACC
   Jesus Arguelles, Student, LACC
   James Johnson, Student, LACC

7. Serve as an Agent for Social Research
   Benjamin Gold, Research Coord.,LACC
   Louise Salzman, Student, LACC

8. Provide a Climate of Freedom with Responsibility
   Arthur Atkisson, Professor, USC
   Leon Veal, Student, LACC

9. Involve all of its Communities in Decision Making
   Burton Henry, Professor, Cal. State, L.A.
   Mary Kelley, Alumna, LACC
   Robert Ruhl, President, LACC Adacemic Senate

10. Expand Its Community Services
    Panel: Mary Eileen Serak, Asst. Dean, LACC
    Dorothy Snyder, Director Children's Center L.A. City Schools
    Shirley Mydland, Gifted Children's Assoc.
    Jerry Valenta, Student, LACC

12:30 LUNCHEON

Address: "A Time for Thought - A Time for Action" - - The Relevancy of the Report of the National Advisory Commission on Civil Disorders to the Los Angeles Community

HERBERT L. CARTER,
Executive Director, Los Angeles County Human Relations Commission

1:45 WORKSHOPS: Programs for Action

2:30 CONFERENCE RECOMMENDATIONS
Arthur Cohen, Professor of Education, UCLA

EXHIBITS AND MATERIALS
WILL BE ON DISPLAY AND DISTRIBUTED
IN THE STUDENT CENTER

SELECTED REMARKS
BY CONFERENCE SPEAKERS

One of the chief advantages of the Conference for many of us was the opportunity to hear individuals from fields other than our own talk about their experiences, reactions, philosophies, and hopes relating to the urban revolution. We are reprinting here excerpts of these expressions, taken from the tapes of the day's proceedings.

We have arranged the following selections according to three subject areas: the nature of the urban revolution, the role of the student, and the role of the college.

On the Nature of the Revolution

DR. JOHN LOMBARDI:

Now we talked about urban revolution, and the question I ask is this: Has it ever been true in society that the people in control of the society at that particular time brought about the changes in the revolution that are necessary to be brought about? I don't think there is any evidence today that those of us in control are any more willing to give up our control than say the kings and the archbishops and the others preceding the French Revolution and the Russian Revolution. So it seems to me we've got to know what this revolution is about. I don't believe that the students don't know "Who am I" or "Where do I belong" or "Where am I going"; I think the two students told us. They know who they are; they know where they belong; and they know where they're going. But we, the administrators of the junior college, aren't quite sure that we agree with them on some of these aspects. So as an administrator, I called the presidents together on Thursday and for

an hour we discussed this question. After all, things were happening at Columbia University, and they could happen at Los Angeles City College or at Harbor College or the other places. But none of us really was willing, and that includes me, to give up the role that we have in this society; and I think that's expecting too much.

DR. DAVID MARTIN:

One of the major characteristics of the urban revolution is a reaction against the increasing complexity of occupational and status interrelations. We can find clues to the nature of this reaction within some of the manifestations of the so-called "hippie" movement; particularly their seeming rejection of things material.

Many, if not most, of the hippies reject the fruits of technology, including ranch homes, two bathrooms with built-in showers, washers, dryers, central air conditioning, Danish modern bedrooms, etc., etc. <u>not</u> so much because these things mean so little to them, but rather because they mean so <u>much</u>.

It is significant that a substantial number of the hippies are from middle- and upper-class homes where they have been subjected to daily scenes of their parents and their parents' friends frantic quest for the overt symbols of success--the physical accoutrements of social class identification. Prior to the urbanization of our society the question "Where do I belong?" while tied to some extent to possessions, was much more a factor of intimate, face-to-face association.

HERBERT L. CARTER:

I am sure, though, that I believe that too many people in American society have become somewhat dehumanized; that this is a cold, cruel world of: "Get things, have things, and if you have to step on somebody's neck to do it, then that's the breaks." I think it is impossible for many people to have those things which we call the better things in life, and to have these things on a consistent basis, without somehow arriving, subconsciously maybe, at the belief that they have this because in fact they are better than somebody else.

On the Role of the Student

DR. DAVID MARTIN:

The core question in the search for identity is, of course, "Who am I?" In the tribal preliterate cultures of the far past this question was almost never heard because one lived out one's years within the identity sanctuary of a nearly total primary group existence, where family and close friends were virtually the sum of one's interaction with other people.

The question became barely a whisper for most people during the early years of the Industrial Revolution, when one's identity was so much a given relation to one's family, one's community, one's neighborhood, and particularly one's occupation, which provided a central core of a sense of self.

Today, however, the whisper has become a roar, and one of the major characteristics of the urban revolution is the increasing complexity and difficulty many people have in achieving a satisfying identity.

For years, far too many years, the Black man in America when he has been asked the question, "Who am I?" has been forced to accept the answers thrust upon him by the White world: "Let me tell you who you are--" followed by a list of rigid prescriptions for second-class citizenship; for being the white man's scapegoat, his servant, his undergod. Most Black men had no identity except that permitted them by the white majority. The most humiliating facet of this identity was that basically it regarded the Black man as a child to be dealt with paternally.

WAYNE JONES:

Listening to Dr. Martin's talk today, I kept thinking about the boy I'm working with right now, who attended this college for a few weeks, but he lost interest because his daddy wouldn't give him money to come on the streetcar or the bus. And I was wondering about this, since he is from a well-to-do home.

He isn't well motivated to his studying, but he had tremendous social motivation to do what we would call antisocial acts. When I consider what alienation is, as defined by Dr. Martin, I begin to put all this together, and I have a feeling that the areas he hits are the things we really have to concern ourselves with. How do we give a person identity, help him select from the information that is facing him?

HERBERT L. CARTER:

We generally talk about negatives. I can look at City College now and I can see that the composition of its student body has undergone great changes in ten years. I suspect that those of you who might have been around ten years ago also are aware of this. You probably have said to yourself, "We have a new kind of student now; we have kids from broken homes, kids from

environments where there is no motivation. They come from overcrowded situations where there is a lack of privacy; their families don't have economic stability; they are extremely physical in their reactions. There are some who are aggressive and somewhat belligerent at some times. They act aggressively; they appear to lack motivation." We see all of these things, without recognizing that at the same time we talk about the negatives, there are some positives related to this situation. We must learn how to make use of these positives that comes from the extended family pattern where mutual cooperation is a way of life. One might be poor and might not eat very much; one might not have very many clothes, but he shares them with other members of his household. One shares household responsibilities because that is a pattern of extended families. We might talk about the problem of some young people who lie, who cause difficulty and misbehave in class occasionally, without recognizing that informality and humor is a way of life that he has had to adopt in order to cope with the most depressing circumstances. Somehow we ought to be able to use that informality and humor in a positive way to help him become a motivated person. Somehow it's rather difficult for the educational institutions to grasp this and make it positive rather than negative.

On the Role of the College

DR. ARTHUR COHEN:

"Why are we here at the conference? Is this representative of the genuine concern--of the feeling that has been expressed at times today?" We are here because this is where the action is. My colleague, Steve Sheldon said, "We are here because we are afraid."--and Dr. Lombardi, in effect, echoed that. Well, so what? We sometimes deplore the students who are in our classes

because they want diplomas or who do the assignments because they want the grades. I don't care why you are here. You are here, and that's what counts. If it's fear that brought you here, fine! If it's genuine concern that brought you here, also fine! But you're here, and that's the main thing.

HERBERT L. CARTER:

The institution of education has failed us. I can think of some basic responsibilities of education. One is to help a child to develop his potentialities. Another is to help him to look at life realistically. In this society we have not been taught that way. It is the height of hipocracy to tell a child that he can be anything that he wants to be when one knows full well that outside in the world there are all kinds of people who will not let him. Rather than do that, it would be well to tell him about the problems in American society. Tell him about the racial hangups we have in this society. Talk to him about the richest nation in the world having 30 to 40 million people going to bed at night hungry and ask him to kind of toss around in his own mind why this is so. We have not dealt with reality; we've dealt with the myth of democracy. It left us unprepared for life in the real world because the real world was a world of books, paper, and time clocks. It left us with no initiative and motivation.

DR. ARTHUR COHEN:

The University of Southern California has a course in The City--an inter-disciplinary course in The City. Oh, is that a symbol of our egocentricity! The university giving the people a course in The City. The City should be giving the college a course in The City. But it's the best we can do within our existing forms--within the forms with which we're working.

LESLIE WILBUR:

Is higher education irrelevant?

This term "irrelevant" struck me as a kind of slogan shouted back to the battle cry of the last decade. In higher education they have been shouting "excellence" at the students, as if by saying "excellence" over and over again it somehow happens. But I think the fascinating thing is that the students have learned to shout back "relevance" just as loudly, and I think more embarrassingly perhaps.

Two things I would like to comment on if I may. One of them would be that Dr. Martin's act is a tough one to follow. The trouble is that I agree with him, so I want to say "yea, yea." Whereas if I disagreed, it would be easier to respond.

It would seem to me that in my area here, of freedom with responsibility, which is the topic assigned to me, that again we're using this catch word "responsibility" and shouting it in response to the cry for freedom. I don't really think the issue is quite that simple in terms of responsibility as being a thing that you have or don't have. I think the complexity is that most of the people I see around are responsible, but the essential issue is responsible to what or to whom. I think much of the problem now that I see with students, for example, particularly minority groups, is that they are trying to resolve a number of their responsibilities, several of which are essentially contradictory. For example, the really gut level one is responsibility to self, I think, and the phrase that's used by the State University of New York, "Let each become all that he is capable of being." I think it's probably the most significant responsibility, not only in terms of the self-actualization of the person, but in taking it a step beyond to the society itself. If this takes place in society, all of us in society obviously gain from the self-actualization of each person.

Now, to me the exciting relationship in this concept is the role the junior college can play. I think frankly there is a flexibility and imagination and rapidity response I see in the junior colleges that I don't see in the universities.

DR. GLENN GOODER:

We didn't ask for the job--we may not even want it, but we are part of the resurrection of the American city.

APPENDIX

CHARACTERISTICS OF THE URBAN REVOLUTION

by
David Martin
Professor of Education, USC

To delineate in fifty minutes the characteristics of the Urban Revolution is a task akin to that assigned to Hercules of cleaning the Augean stables; in preparing for this labor I found myself in the same frame of mind I get in twice a year when god-like I dispense grades and a small element of doubt occurs that I may not have quite all of the qualifications.

It would be very easy this morning to devote most of my time to a rather frightening tabulation of some of the more obvious afflictions of urban society. For example, we could consider the transportation problem where our tremendous technological advances have allowed us in New York City to progress from an average speed of 11.5 miles an hour in 1907 to a breath-taking six miles per hour today!

From transportation we could move right into air pollution because of the close association between the automobile and smog, but I'll only refer you to an observation made by Morton Agronsky, commentator for NBC, after attending a national conference on air pollution: "I am really very grateful that I am able to bring word from this meeting to my family, my friends, and my neighbors, the very happy news that they have been worrying about their smoking producing lung cancer, but they can stop worrying, just relax, and keep breathing and get lung cancer without any effort at all."

Or we could deal with water pollution and soberly consider the increase in infectious hepatitis traceable to polluted water; or the production of deserts in the sea by the indiscriminate dumping of sewage.

We could even make a case for rubbish production as symbolic of the Urban Revolution, since it has far outstripped our population in growth, tripling in twenty years; also rubbish would be useful to illustrate the interdependence of our urban environment, since a trip to our proliferating junkyard becomes a focal point of problems of rubbish, transportation, and urban aesthetics, to say nothing of poor city planning, central city deterioration, and general urban irresponsibility.

Just the mere cataloguing of the bits and pieces of the urban revolution could easily consume the brief time allotted to me, and all that I would leave you with would be an intensification of the feeling most of you already possess: "We have one hell of a problem, don't we?"

I choose instead this morning to approach the urban revolution in a very personal way and submit to you as a general theme for what I have to say the observation of a very wise Greek, Socrates: "Fields and trees teach me nothing, but the people in a city do."

I hope this morning to make it possible for each of us here to see ourselves in the urban environment, understand better our role, so that in turn we can do what we must do to prepare our young people to inherit cities which at this

moment in time are all too bleak, dirty, disorganized, and alienating. The people in the city can teach us and so appropriately I would like to first consider with you the urban revolution within the framework of a search for identity.

The core question in the search for identity is, of course, "Who am I?" In the tribal preliterate cultures of the far past this question was almost never heard because one lived out one's years within the identity sanctuary of a nearly tocal primary group existence, where family and close friends were virtually the sum of one's interaction with other people.

The question becomes barely a whisper for most people during the early years of the industrial revolution, when one's identity was so much a given relation to one's family, one's community, one's neighborhood, and particularly one's occupation which provided a central core of a sense of self.

Today, however, the whisper has become a roar, and one of the major characteristics of the urban revolution is the increasing complexity and difficulty many people have in achieving a satisfying self image. All too many people are being forced into a position of little or no identity or the acceptance of a self that is essentially denigrating.

Probably one of the clearest expressions of the hunger for identity and the sense of its preciousness beyond biological existence was reported during the Harlem riots of 1964 when one of the rioters, a middle-aged Negro, leaped in front of a group of armed riot police walking through the troubled area and shouted, "Shoot me! Shoot me!" They looked at him only momentarily, and then passed him by. As he watched them go, his shoulders sagged, and he said, "See, I ain't even worth shooting." If they had shot him, at least they would have confirmed that he existed, that he was somebody, and certainly history bears witness that martyrdom in the confirmation of self is often far preferable to existence as a non-self.

One of the characters in a drama, Caligula, by Albert Camus sums up succinctly the problem with which we are dealing: "To lose one's life is a little thing, and I will have the courage when necessary. But to see the sense of this life dissipated, to see our reason for existence disappear, that is what is intolerable. A man cannot live without meaning."

A man cannot live without meaning, and one of the most important characteristics of the urban revolution is a reaction to the steadily increasing difficulties for many people, most especially our young, to find meaning in their lives.

If we view the plight of the black man in our urban ghettos from the vantage point of this search for answers to the question, "Who am I?" we can begin to understand the nature of what some have termed his revolt.

It is also his search. For years, far too many years, the black man in America when he has asked the question, "Who am I?" has been forced to accept the answers thrust upon him by the white world: "Let me tell you who you are--" followed by a list of rigid prescriptions for second-class citizenship; for being the white man's scapegoat, his servant, his undergod. Most black men had no identity except that permitted them by the white majority. The most humiliating facet of this identity was that basically it regarded the black man as a child to be

dealt with paternally, an immature being incapable of making his decisions for himself, and like a child more emotion that intellect. In fact, consider all of the ways in which our culture regards children and you can find echoes in them of the way in which we have treated black men and women.

However, precisely because of the urban revolution, particularly such facets of it as the pervasiveness of the mass media which has provided the black man with an image of what it means to be a man, the black man is no longer a child; he is growing up. Today he is certainly an adolescent, and if an adolescent, like all other adolescents in our culture, his central task is the establishment of an identity in his own right. And, in plight identical to that of the middle- and upper-class adolescent in white society, if that identity must be achieved by a revolt against the parents--so be it. The revolt will continue and continue and even though, like some adolescent revolts, seemingly senseless, it will end only when the black man, all black men, recognize what Jean Paul Sartre has pointed out is the final dignity of man, no matter what his situation--he can, and must, say NO.

The revolt will end only when it becomes possible for the black man to state, "I am somebody in my own right. I am no longer defined by the white man. I am the source of my own definition."

In the meantime what can be done? For one thing, we can begin establishing in its rightful place the black man's heritage to American civilization which goes far beyond the tokenism of Crispus Attucks, George Washington Carver, Jackie Robinson, and Ralph Bunche. We must go back even further to illuminate fully the rich African heritage and destroy the myth most white Americans cherish of Africa as a continent populated almost entirely by illiterate savages.

Much more important than this, however, we have to cease acting like self-righteous parents and let the black man not only do for himself, but provide for him the resources, both economic and social, for it to happen. This is an absolute essential for adulthood. One of the most meaningful and poignant pleas of the adolescent is the constant reiteration of the phrase, "Please, I'd rather do it myself." Those of us with power and authority ought to relinquish it--instead of direction we ought to provide advice--but only when it is requested, never gratuitously.

We ought to remember, too, that one of the most precious rights we have as members of a democratic society is the right to fail, particularly to fail gloriously, and to fail again and again, so that some day we might succeed. It is ironic that in the academic areas of our educational system where we constantly misapply the bell shaped curve of normal distribution to our grading policies, we are thereby induced to seek as assiduously for failure as for success and especially to aggrandize mediocrity. But in other areas of our system, most notable student government and extra-curricular activities, we act like caricatures of an over-protective mother, and prevent our students from learning the vital, for identity, lessons of failure. We should be producing in our schools Phoenixes instead of sparrows.

Only the very young should be protected from failure in order to provide them with a sense of success and competence; but if we attempt to do this with our adolescents, we deny them the opportunity to try the limits of their potential.

If we keep them small in reach, we need not wonder why they are small in grasp. This is precisely what we have done with our minority students both black and brown under the guise of counseling. No counselor should ever, under any circumstance, circumscribe the aspirations of <u>any</u> student, white, black, or brown, regardless of any judgment of the counselor with regard to the student's capability to achieve. The sole function of the counselor should be to do all in his power to provide the <u>means</u> for the student to realize whatever goals the student has. To comment upon, to sit in judgment on the <u>ends</u> of the individual, is a denial of the individual's right to search for meaning, to find his own answers to the question, "Who am I?" Unless I am mistaken, the pupil personnel certificate of the State of California does not bestow godship on the holder.

An important corollary of the question, "Who am I?" is the question, "Where do I belong?" Much more important than the sense of geography this question implies is the sense of social placement. In our culture social status, while associated most closely with one's occupation, tends to be exhibited, made manifest, by the possessions one has, the style of life one exhibits. One of the major characteristics of the urban revolution is a reaction against the increasing complexity of occupational and status interrelations. We can find clues to the nature of this reaction within some of the manifestations of the so-called "hippie" movement, particularly their seeming rejection of things material.

Many, if not most, of the hippies reject the fruits of technology, including ranch homes, two bathrooms with built-in showers, washers, dryers, central air conditioning, Danish modern bedrooms, etc., etc. <u>not</u> so much because these things mean so little to them, but rather because they mean so <u>much</u>.

It is significant that a substantial number of the hippies are from middle- and upper-class homes where they have been subjected to daily scenes of their parents and their parents' friends' frantic quest for the overt symbols of success--the physical accoutrements of social class identification. Prior to the urbanization of our society the question "Where do I belong?" while tied to some extent to possessions, was much more a factor of intimate, face-to-face association. The lord of the manor didn't need his carriage, his servants, his country estate to attest to his social status--everyone knew it. Even thirty years ago the Lynds in their study of Muncie, Indiana, had few difficulties in securing subjective social class judgments about every segment of this moderately sized, mid-Western city.

However, with the growth of the metropolis and the concomitant increase of the importance and extent of secondary group relations, the advertisement of one's social status becomes more and more dependent upon what Thorsten Veblen many years ago characterized as conspicuous consumption. At one time the automobile was an almost classic example of such conspicuousness, but as soon as even a large new Cadillac became accessible to more and more people in the lower strata of society, the automobile lost most of its viability as a status symbol, thereby increasing dramatically the importance of one's place of residence as <u>the</u> measure of one's social class. Realizing this helps us understand the desperate resistance of people to open housing which is seen as a threat to their status, as attacking their answer to the question, "Where do I belong?"

While one's residence is extremely important, it is also essential both inside and outside of it to demonstrate one's arrival by the purchase and installation of wall-to-wall carpeting, the latest in appliances, stereo and color television, a swimming pool, etc., etc.

In the middle of all this status symbolizing has been reared and succored the middle- and upper-class child; he has absorbed all of it, enjoyed and relished it.

However, he has also grown up in a situation where, because of the complexities of occupational roles, the psychic and physical isolation of work and home, and the absorption of the anxieties that pervade the restless and often insecure pursuit of parents of "things," he is not quite certain of how one really goes about finding an answer to "Where do I belong?"

The comfortable home, the swimming pool, the color television, the accessible automobile, the clean soft beds, the rich abundant food mean a great deal to him--so much, in fact, that when faced with the subconscious fear of not being able to get them on his own because of his insecurity, his lack of real knowledge of the occupational game, his feelings, perhaps, of personal inadequacy, he experiences the sensation of <u>resentment</u>, roughly translated as "sour grapes." "I don't really want them anyway," he states, and turns instead to the safety of his introspection, to the security of his peer group in the same bag as himself.

One of the fascinating facets of the hippie peer group, incidentally is the patterning of instant relationships--including instant sex, the instant dissolution of privacy--the instant revelations of hang-ups, etc., and the instant search for mystical experiences through drugs. All of this instantness is not much different in its character and is as symbolic of the urban environment as instant coffee, instant tea, and instant breakfast.

The junior college has a real task here in assisting our young to find their place in this urban environment, to reduce their anxieties about material things by placing these things in their proper place of reference, to tell it as it is about the occupational game, to provide a sense of competency in something marketable, but above all to provide a sense of being able to relate, not instantly, but deeply, to other people--because it is in these relationships that we really discover the answer to "Where do I belong?"

The young person who knows who he is and where he belongs--who has a sense of identity--will not likely be out seeking it in Haight-Ashbury, the Sunset Strip, Topanga Canyon, or the Big Sur. The nihilism of the hippies is symptomatic of their nihilistic selves.

A third question, essential to the search for identity is the question, "Where am I going?" One of the characteristics of the urban revolution is a quite literal goingness, both geographically up and down and across our country and socially up and down our layers of class structure. In the decade 1950-1960, <u>300 million</u> people moved from their places of residence; two-thirds of it was local, but 50 million people moved from one state to another. Each year one American in five changes his place of residence, and if the patterns of mobility were distributed evenly throughout our population <u>there would be a complete turnover every five years</u>. Interestingly, those who move most often and move the farthest are not our depressed, low status groups, but are the more highly educated, higher status population.

It is fascinating to find resonances of our mobility in our literature. Probably no one has captured the spirit of restless Americans better than Stephen Vincent Benet.

"Americans are always moving on.
It's an old Spanish custom gone astray
A sort of English fever, I believe
Or just a mere desire to take French leave,
I couldn't say. I couldn't really say.
But, when the whistle blows, they go away.
Sometimes there never was a whistle blown,
But they don't care, for they can blow their own
Whistles of willow-stick and rabbit bone,
Quail calling through the rain
A dozen tunes but only one refrain;
We don't know where we're going, but we're on our way!"

The junior college has an important role to play here, because it has an opportunity to be the place where all of our strangers can come to find a focus in their new environment. It's function must extend beyond "admit and enroll" to "welcome and make at home." The community college has the opportunity to be in fact the community. The junior college cannot be merely an urban knowledge cafeteria; it must be a home for learning, for becoming a place of not just acquaintances, but friends, a secure place to find an answer to "Where am I going?"

The other form of mobility contributing to the complexity of our mass society is our high rate of social mobility--movement up and down the layers of social class. Social mobility is closely correlated with rates of technological development. The United States has been a world leader in this, and, hence, in social mobility. In the United States of 1899 there were only eight non-manual, white-collar workers per 100 manual, blue-collar workers. Today this ratio has risen to 33 per 100, a significant increase in "room at the top," and shows no signs of leveling off. It has been estimated that at least one American in four will rise or fall one or more social class levels and hence experience social mobility in his lifetime.

What have been the results of this mobility, both geographical and social? Quite obviously on the positive side it has made the United States a world leader in technological-industrial development while providing the highest standard of living of any major power in the world. On the negative side, however, the cost of this mobility to the Americans caught in it seems to be an increase in psychic aloneness, an extension of acquaintances but a reduction of friends,growing feelings of powerlessness, and an intensification of a sense that life has little or no meaning--all subsumed under the one rubric of alienation.

Increasingly the effects of alienation seem to be impinging upon our youth, and one of its symptoms is a suicide rate among our population 16 to 25 years of age, which is rising 50% faster than for our people as a whole.

Let the poem collected by Gisela Konopka and written by an eighteen year suicidal delinquent girl serve as representative of how many of our young people feel:

"I've traded love for agony,
My joy has turned to fear
My friends are now my enemies
My smiles now are tears.

For it was I who knew so much
And thought I'd tell the world,
Instead it turned and spat on me
A lost and lonely girl.

Don't doubt that I have learned from this
I always use my head.
Tonight I'm going to kill myself -
I'd be better dead!!!!

Let us turn, then, to another dimension essential for understanding the characteristics of the urban revolution--alienation.

One of the salient aspects of alienation is the feeling of powerlessness induced to a great extent by the increasing complexity and concentration of power and authority in the urban environment over so much of each individual's life. We are a culture which traditionally has placed great value on free-will, self determination, individuality. But under the impact of industrialization where the standardization of parts quickly led to the standardization of people, and submerged by the grossness of urbanization, many aspects of this freewill free choice have become more myth than reality. And more and more of us come to feel like residents of the Kafkaesque world of The Trial and The Castle, rather helpless in a situation where our vote is one in 60 million; where the decisions which often affect us the most are made by nameless, faceless abstractions, and where a misplaced hole in an IBM card can ruin us.

The response to this is what Riesman and Keniston refer to as privatism: a tendency to emphasize and value precisely those areas which are least involved in the wider society and which therefore seem most manageable and controllable: these are in the middle-class groups the family and leisure time.

There has been much garbage written about the dissolution of the American family; actually among the middle-class the divorce rate has stabilized and shows some signs of decreasing in spite of liberalized divorce laws. The true rate of divorce per marriage is also concealed by the fact that it is the already divorced who are most prone to remarry and divorce again. However, even the proclivity for marriage of the divorced attests to the continuing significance of marriage. Until we see some discernible statistical trends indicating the existence of ever increasing numbers of nominally single people between the ages of 25 and 50 there is no basis for suggesting that one of the characteristics of the urban revolution is a steady diminuition of familial relationships--particularly if we can discern that increasingly it is only in the home where a man can exhibit his power--shouting at his wife, coercing his children, and kicking his dog.

Probably one of the most important latent functions of the junior college is as a hunting preserve for marriageable females; I say this not critically either. It is a wise choice for a girl, for where else could she find such a wide selection of eligible males? Certainly in the world of business the only available males are almost all either poor specimens or someone else's husband.

Another one of the characteristics of the urban revolution is the increased availability of leisure time. Actually, this increase may not be as much as we believe, particularly for commuting males who may work shorter hours but

take significantly longer to get to and from work. What is most important, however, is the greater value placed upon leisure simply because, as I pointed out, the control over leisure provides some antidote against the feelings of loss of power experienced by the individual in the public sector of his life.

Related to this is a trend toward an increase in importance in the manner in which an individual uses his free time. For more and more people the centrality of an occupation providing meaning in their lives will be replaced by the centrality of the way they spend their leisure. Eventually this, rather than occupation, may become the measure of a man. Already in America there is more equality, there is more integration, there is more acceptance of pluralism in leisure time activities than in any other sector of our culture. It is on our athletic field, in our parks, on our beaches, in our theatres, in our mass media that I see more hope in realizing the pluralistic promise of America than in our factories, our housing, our schools, even in our government.

If the junior college fixates narrowly and rigidly on occupational goals, even those which are academic, it is risking the loss of any significant impact upon its students. In the world of tomorrow the significance of one's inner resources in meeting the challenge of leisure may be far more important than the resources needed to meet the challenges of occupation, for it is quite possible in the not too distant future that some of our population may live out their lives not having a job as we know it.

Another of the symptoms of alienation in the urban environment is the increase in the prevalence of feelings of psychic aloneness. Like so many other ingredients of the urban scene, this has both a dark and a bright side to it.

Seen darkly there is no question that the contemporary city provides little nourishment for the intimate, homogeneous neighborliness of the rural and small town America of the past; it is all too easy to become a lonely, frightened member of the crowd. Again our suicide rate is reflective, and I'd like to read another poem which expresses the lonely feelings of many of our young, and was written by another suicidal, delinquent girl:

> I live in a house called torture and pain
> It's made of materials called sorrow and shame
> It's a lonely place in which to dwell
> There's a horrid room there, and they call it Hell.
>
> From the faucets run tears that I've cried all these years,
> And it's heated by my heart made of stone
> But the worst part to face is
> I'll die in this place -
> And when I die I'll die all alone.

To meet the challenge of loneliness in the urban environment, we must assist people to discover new contexts for making friends other than those of family and physical propinquity. We must help them discover the extent to which intellectual companionship has more to offer; what excitement and stimulation can be experienced in the pluralism of the city; what lasting friendship can be formed from mutual problems. And I include Alcoholics Anonymous, Synanon, and a host of like associations based on such a premise, although I am not necessarily suggesting that one acquire the problem to make the friend.

Most important of all, though, is the cultivation of the ability to be alone, to relish one's privacy, to revel in the discovery that one's self is a friend, not a stranger and an enemy, and this points to the bright side of the urban environment, because it is within the city we can discover and maintain the precious commodity of privacy which seems to be an almost necessary condition for creativity, which suggests, at least in part, why in the city have welled up the most significant monuments to human creativity in the arts.

Another of the dimensions of urban alienation is normlessness: a feeling that there are few laws, few limits to behavior that are readily discernible; consequently the only rule to live by is to look out for oneself, do what one can get away with, and the greatest crime of all is getting caught. Much of the source of this feeling stems, of course, from the ever-increasing complexity of the urban environment which makes it difficult for anyone to know all of the rules of the urban game.

There are significant differences between a culture that relies upon specialists to guide individuals through the intricacies of existence and a culture in which each individual is his own specialist. The former is marked by a shallow or virtually non-existent commitment on the part of its people. Historically, these differences can be explicated in the field of religion. Those religious groups whose religious observances, rituals, and participation were substantially and increasingly delegated to specialists, the priesthood, did not maintain their viability.

In this country the growth of bureaucracy, the administration of government by specialists, the delegation of more and more authority to officials has certainly made its contribution to normlessness, lawlessness. The so-called "crimes in the street" are probably as much the responsibility of middle- and upper-classes for their source, if not their deed. Of course, the middle-class has its own crime--but it isn't in the street, which evidently makes it more respectable. And the extent of white collar criminality so cogently delineated by Sutherland years ago shows no signs of abatement.

Making its contribution to normlessness is the demonstrable increase in exclusion of larger and larger numbers of our young people from the significant work of our society. Unemployment is at its highest level among our lower age groups, and only the utilization of large numbers of the young in our armed forces fighting a war which most of them believe is senseless prevents this unemployment from being horrifying. It has been estimated that if current trends hold, in fifty years one-half of the population between twelve and twenty will be delinquent.

If we are going to prevent normlessness we must, first of all, do a much better job of teaching everyone what the rules of the urban game are--and I mean telling it how it really is and ceasing the fictions we constantly perpetuate on the young--the idealistic versions of a society that never was. Secondly, we must not only prevent any further delegation of authority to specialists, but begin getting the game back in the hands of the citizenry; our young are citizens, too, and the voting age should be lowered to eighteen. I am convinced our eighteen, nineteen, and twenty-year olds can make better decisions than some of our little old ladies in tennis shoes--and we should

encourage rather than inhibit social action on their part. And thirdly, perhaps most importantly of all, we have to include our young people in the game either through meaningful employment, or by paying them to go to college.

After World War II the government paid my way through college, bought my books, and helped support my wife and children. This didn't lead me to value my education one bit less, and if you contrast what I might have made had I not gone to college with what my income is with a college education, the difference in the amount of my taxes has repaid that debt so many times to reduce to utter and complete absurdity the arguments of our grade B movie actor turned grade B politician, Governor Reagan, for the virtue of increasing the cost of an education in the State of California. I am as interested as he is in reducing taxes, only I seem to know what welfare and unemployment cost the taxpayer. And I know how important education is in doing something about the problem.

Now, another important way to understand the characteristics of the urban revolution is to approach them from the framework of communication problems. Certainly this makes sense, since ultimately most of the characteristics of what is human involve communication. Even the bases of our existence, the genetic determinants of our biological beings, are explicated in terms of a code.

One of the dimensions of urban problems in communication is the feeling of many people that no one is listening to what one wants and needs so desperately to say, or even if they are listening they are not really understanding. For the individual this often translates into the feeling of psychic aloneness we have discussed previously; for the group this feeling of not being heard becomes converted to hostility, and in the case of our ghettoized black and brown brothers, manifests itself in open revolt. There has been much verbalization but little communication and virtually no action on our racial and ethnic problems, and there is widespread sentiment that, "if whitey won't listen to what I say, maybe he'll listen to what I do."

Relative to what is occurring here in this room this morning, right now I'm talking and supposedly some of you are listening. And I can predict that for many, the mere fact of having listened will induce in you a feeling of having done something about the urban revolution--and this feeling of completing an act through listening may actually inhibit some of you from doing anything. The same phenomenon can occur in your classes, by the way, and you must realize that in courses dealing with social problems often people do less in actually attempting to solve the problems than if they never had the course, since they walk away deluded into believing their personal understanding of the problems somehow magically contributes to the solution.

We cannot in education settle for changes in attitude, since research indicates that attitudes and behavior are <u>not</u> necessarily related. People with "good" attitudes can behave quite evilly under many circumstances and, conversely, those with"bad" attitudes can behave quite virtuously under other circumstances.

Another characteristic of the urban environment which is tied to a communication problem is what Kevin Lynch terms the illegibility of cities.

> "In order to feel at home and to function easily, we must be able to read the environment as a system of signs. It should be possible to relate one part to another, and ourselves, to locate these parts in time and space, and to understand their function, the activities they contain, and the social position of the users. When the parts of the city lack visible relation to one another, then incoherence can contribute a sense of alienation--of being lost in an environment with which one cannot carry on any sort of dialogue."

This is particularly liable to occur when residents of the urban environment become encapsulated within their own particular neighborhood, their own social group, deep in their own restricted way of life; this is particularly true of suburbanites who all too often are in the city but not with the city.

It would be tragic, indeed, if our junior colleges became increasingly neighborhood oriented, increasingly tied to an encapsulated way of life. What is necessary is an effort to encourage our inter-campus activities so that our students can begin to make all parts of the city legible, so that our students can begin to speak the many languages of a pluralistic society. We cannot merely rely on our competitive athletic programs to assume the burden. Contests have their place and function; but dialogues are more important, and will become increasingly so since one of the characteristics of the urban revolution is to make personal interaction more complex, more difficult, more remote.

As the economist Martin Shubik points out:

> "Taking a few crude calculations we observe that if half a day a year is needed to maintain contact with a relatively good friend, there is an upper boundary of seven hundred persons with whom we could have much personal interaction. How many patients can the psychiatrist treat? Is personal interaction becoming a luxury that modern society cannot afford, or are there new social forms and institutions that will foster and preserve it?"

The community, as it once was known, seems to be dissolving as a facet of American life; and attempts to return to it, restore it, or even retain it seems to be futile--particularly if community means face-to-face interactions with our neighbors. It may seem vitally important what the man next door is doing--but in reality, what the man in the central city twenty miles away from the suburb is doing may be a hundredfold more important in a mass society.

The doings of the man next door may just seem important because we are not yet thinking of today, but rather yesterday.

For the creation of a new sense of community it is apparent we must turn to the mass media, which must serve more important functions than as entertainment dispensers. These can, if we try, be the source of the new social forms that can foster and preserve personal interaction. Our generation has largely prostituted the media; it will be left to the next generation to provide it with virtue.

Another important characteristic of the urban revolution as a communication problem is in its production of noise, in the burden of perceptual stress which it places upon the individual. Some of the noise is acoustical, some is visual, most of it, and the most distressing, is symbolic. We are actually subjected to too much knowledge, to a plethora of stimuli whose informational value becomes submerged in its mass. In addition the burden of information becomes even more intolerable by its lack of pattern, of order, of coherence.

A most important role the junior colleges have is to provide for its students the means of developing selective perception--the ability to sort and sift the relevant from the irrelevant, and, above all else, to approach education not as the source for the accumulation of information, but rather as the vehicle through which we learn to see the patterns, experience the order. The threads of our society in themselves are not too important--the fabric is.

Contributing to the disorder and incoherence is the proliferation and fragmentation of courses that occur at all levels of education. What we should be doing is searching for new and creative ways to combine and simplify our course structure while at the same time, in response to our problems of alienation, we seek new and creative ways to make each individual the center of each course.

A model for such a program is the Urban Semester at the University of Southern California,where selected students take one course carrying sixteen units of credit, a full load, for an entire semester. The thrust of this course is not narrow fact gathering and regurgitation, but rather an attempt to help students to think urban--to begin to be able to discern the rich but complex patterning of the urban enviornment.

The course is taught by an interdisciplinary team consisting of an economist, a political scientist, an urban planner, a specialist in urban Culture, a specialist in urban architecture and aesthetics, two sociologists, and last, but certainly not least, a scholar in the field of ethics.

The students themselves represent a cross section of disciplines: political science, sociology, literature, economics, mathematics, fine arts, cinema, telecommunications, journalism, education, etc.

We feel that classroom experience is not enough and so we provide a rich and varied sequence of urban experiences so that our students can see the relevance and interplay of theory and practice, and in our seminars we even include a therapeutic component of learning to speak the other person's language, appreciate his experience, his feelings.

Finally, to ensure the personal commitment of the individual to the program, we turn each student loose to find himself in the urban enviornment through individual study and internship. Two of our students are making film documentaries; one is assisting a politician in his quest for public office; one is working with a linguistic expert in collecting and analyzing urban dialect samples; another is a teacher's aide in an urban school and at the same time is out in the community to discover differences in perspectives; several are working in industry and government; one is a member of a television crew preparing a documentary on the racial problems of the city; and so on and so on.

We feel that the program, and our students confirm this, is the most significant program of education they will have had, far more important than our four courses of four units each, disconnected, disassociated, and irrelevant.

Programs like these are what we need more of, and they are certainly within the capability of the junior college to create and maintain. Whether we have them or not, of course, depends upon our values, which leads me to observe that probably the most important dimension of the urban revolution is in its values.

It can be predicted that in the workshops to follow today, many, if not most, of the hangups that will occur will arise not out of problems of lack of information or misinformation, but rather from the clash of conflicting values. Whatever they may be, I express one hope that through them all each one of us cherishes above all else one of the most important characteristics historically of the city--a place where differences, competing values, plauralism have flourished. The city has always been a market place, indeed it started as that; but more than a location where men could exchange goods, it has been a place where men could exchange ideas.

Unfortunately, one of the characteristics of the contemporary urban environment has been a movement toward more conformity, toward the imposition of cliches on experience; increasingly there is pressure to make men as homogeneous as the milk they drink.

One of the most important functions our institutions of higher learning can perform is to cherish and nurture the historical pluralism of the city. During the Dark Ages it was the university that kept burning the candle of knowledge; if we are to plunge into a new Dark Age of Conformity, then once again our colleges and universities must maintain the flame.

I believe, for example, that Black Student groups, Mexican American student groups, groups representing every hue and color of the political spectrum should be encouraged, nurtured, and assisted, especially on our campuses because I want every student emerging from our institution of higher learning to carry with him the feeling that there is one place where there is the excitement of the class of ideas and values, and where, above all, there is respect for the individual.

Another area in the problems of value that is characteristic of the urban problem is associated with change. Never in the history of mankind has any civilization changed so much, so regularly over so long a period of time. Heraclitus, another wise Greek, long ago observed that no man can step in the same river twice. Today our rivers run fast and deep; consequently, one of the functions of the junior college has to be that of assisting people to understand and cope with change both in themselves and the world around them. The heart of this coping behavior is learning, and the most important learning of all should be how to learn. It cannot be said that we have had very much success at this. Many of our courses seem to be expressedly designed to discourage students to learn by making them dislike it--it is a vestige of an idiotic puritanical notion which persists in education that there is something sinful and indecent about pleasure. Instead of freeways to learning, we seem to have designed a series of obstacle courses. In an urban environment which is going to require continuous education, training, and retraining, we cannot afford to produce a citizenry repulsed by learning.

Finally we come to the ultimate value problem: What should we really believe in? This I cannot answer because in the end this is for each of us something internal, something personal. However, whatever we value must also take into account the rights of all other persons to value. It could well be true that the prediction of a great city planner, a contemporary Greek, Constantinos Doxiadis, will be realized of all men living together in one great city. If this is not possible, the only alternative may be our mass destruction, our final exodus. If this occurs then the parable of Ian McKarg is indeed relevant.

> "The nuclear cataclysm is over. The earth is covered with gray dust. In the vast silence no life exists, save for a little colony of algae hidden deep in a leaden cliff, long innured to radiation. The algae perceive their isolation; they reflect upon the strivings of all life, so recently ended, and on the strenuous task of evolution to be begun anew. Out of their reflection could emerge a firm conclusion, 'Next time no brains.' "

Please today use yours; make this conference live up to its promise; join the urban revolution.

A TIME FOR THOUGHT - A TIME FOR ACTION

by
Herbert L. Carter
Executive Director, Los Angeles County Commission on Human Relations

Dr. Gooder: Mr. Herbert Carter was graduated from Arkansas State College with a major in Sociology and a minor in History and Political Science. He did his Master's work at California State at Los Angeles. He has served as a juvenile hall counselor, and as consultant to Los Angeles County Human Relations Commission.

Mr. Carter: When one works in the business of race relations, it is necessary to operate on a series of assumptions. One such assumption is that you can go to a meeting, make your one speech, and not have to face that group again. This hasn't worked so well for me here. I have been invited to your campus four times and I still have the same speech. I don't think I would change it even if I could, because what we are involved in is the active pursuit of a dream. We are trying to make an experiment a permanent kind of life in this country. So far there are many problems which make it impossible for us to have the kind of final realization of this experiment in democracy that we have been talking about for a long time.

I have said and I do believe that the situation which we face today is not totally different from that which we faced one hundred years ago. Today we are pondering the problems of man's relationship to man and especially the relationship between Black people and White people in American society. As I try to deal with this subject matter it is necessary for me to take a look at the history of America because I think we are all a product of that history -- that we learned certain kinds of attitudes and expectations that cause us to relate to people in the manner in which we do. Hopefully if we can understand today, then maybe we can plan a better tomorrow. I think it is impossible for us to understand what is going on now without having some understanding of what has led us to our present situation.

I will talk mostly about the problems of Negroes and non-Negroes. That is not to suggest that I am unaware of, or insensitive to, the problems of other racial or ethnic minorities in this country. However, I am firmly convinced that until we solve this particular set of problems, we are not going to solve the ones in between. On the other hand, if we solve the dichotomy of Black and White in this country, then all of the shades in between Black and White mayhaps will somehow find their problems a little less complicated.

In trying to understand our present problems, I have tried to analyze what was going on in that period of our country's history when we were moving rapidly toward a war of the brothers; toward a civil war. One facet of our history during this chaotic period certainly was the whole concept of slavery and the insistence that people should be free. As a nation we had said that we believed it was the inalienable right of all people to be free. There was much agitation going on about this concept of freedom. Two people wrote opposing statements at this period. Both of them were Black, one extremely well educated, the other a kind of guts-level man. One, the extremely well educated man, a physician, was a graduate of Harvard, a man named Martin R. Delaney, a Black man who loved and wrote about this country. In talking about the concept of the colonization movement, the idea that the way to deal with the racial problem in American society was to colonize all of

the Blacks, Dr. Delaney wrote:

> "It is anti-Christian in its characteristics and misanthropic in its pretended sympathies. We Black people are Americans having a birthright, citizenship, and a natural claim upon this country. But the probability of obtaining these rights is so dismal that the only real solution lies in immigration and establishing a national position for ourselves."

At the same time that Dr. Delaney made that statement, another voice was heard, the voice of a man who was called the caustic tongue of the abolitionist movement. He was a man who at one point was a slave--a man who had developed a supreme ability to articulate his needs, his feelings, his attitudes and aspirations--a man named Frederick Douglass. During the same period, he said:

> "It is idle, indeed worse than idle, ever to think of expatriation or removal. We shall neither die out nor be driven out, but shall continue, either as a testament against these people or as evidence in their favor--throughout their generations. It is evident that Black and White must fall or flourish together."

As I have looked at the race relations in this country I can find not a great deal of difference between what was said in the 1850's and what we hear said today. Certainly there are those among us who say that this society, the White majority society, and all of its institutions and in particular its institutions of education, will never allow Black people to develop the full range of their potentialities. They say there is some kind of mystique that guides the White majority's actions and controls their thoughts that make this society a racist society and a society in which Black people will never be truly free.

Therefore, there are several alternatives open. One is to accept the doctrine of the Honorable Elijah Mohammed and say that "Allah is going to destroy all White people because they are evil. They ever have been, and the only thing to do is to separate from them and thus be saved." The other is to think in terms of the pronouncements of Stokely Carmichael, H. Rap Brown, Floyd McKissick, or the intellectual approach that Dr. Calvin Hamilton brings to this concept when they talk about the concept of Black Power. These men say that the only thing to do in this society to insure equality is to develop a power base that will make it possible to deal in terms of power configurations. This includes economic, social, and political power. Meanwhile there is no alternative but to take this ghetto, this Black reservation that now exists, to turn it to your own use and then go to the negotiating table to try to negotiate a better way of life.

Of course there are those people like Dr. Martin Luther King, who believe it is possible--indeed it is the only way for this society to remain viable--to find an avenue of communication that will make it possible for us to understand basic human needs, not of Black people, not of poor people, or not of White people--but the basic human needs of people. If we can arrive at that kind of understanding, then perhaps we can avert the disaster that has been courting this country since it was founded many years ago.

These are the kinds of thoughts that are contemporary as we deal with the question of Black and White America.

The question is whether or not it is going to be possible in this society for Black people and White people to live together in one nation and not penalize each other because of their differences. In order to talk about this, it is necessary to look at the history of Black and White people in American society.

A recorder of the colony of Virginia wrote in 1619 that there came to that colony a Dutch Man-of-War with twenty persons aboard who were identified in his writing as "Neggers". He didn't spell it "niggers"; he spelled it, "neggers". The recorder talked about the problems of the Captain of that ship, a ship which had supposedly run out of provisions and wanted to make a deal, he said, 'We will give you these twenty people, 'Isabella', 'Armando', 'Pedro', and seventeen others, whose names have been lost in history. We will give you these people for a period of time, if you give us provisions." So it was that Black people started out in this country.

They came as indentured servants and not as slaves. But it didn't take very long to move from that position; for in that same colony of Virginia, forty-three years later, the colonists decided that there was a group of people among them who ought to be slaves and who ought to be catagorized as inferior people. Maybe it was the badge of color that they carried; maybe it was because under the guise of providing them with Christianity, we wanted to do something good; maybe it was an economic reason. Whatever the reason they decided that Negroes ought to be slaves, and so we passed the first slave law and began to set up the basis of much of our problem today.

We started out with the yolk of slavery wrapped around our necks as we talked about the inalienable rights of all people. Obviously we did not include Negroes at that period, because they weren't people. They were property; they were things, like a mule, a plow, a jackass or any other piece of property; so we didn't really include them.

We wrote a Constitution; we wrote a Declaration of Independence. Even in that Constitution, we began this glorious experiment in democracy by separating people on the basis of the level of humanity to which they belonged. The historians here will of course be familiar with the compromise of the era, when we decided that for the purpose of representation in electing people to the Congress of the United States, Negroes would be counted as three-fifths of a person. I suspect that many of the problems that we have today, many of the problems that you have on this campus today, are still somehow related to the three-fifths compromise and to the concept that people can be divided into levels of humanity and can be reacted to accordingly.

We say, that we believe that all people are equal. In many Southern states, the majority population says, "I think that Negroes are inferior; I think that they are something other than human."

In California, this very enlightened and free land, ethnic and racial minorities are told they are equal and then treated just a little differently. I think that the basic problem in the western and northern states in this country is that we're hypocritical. We're liars; that's what it gets down to.

We start out intellectually with the assumption that all people are equal and then we behave almost diametrically opposite.

In 1847 a slave by the name of Dred Scott was taken into free territory; he decided on the basis of that experience he was free to go to the courts of this land. The Supreme Court in the final analysis said words that still ring across the ages to many people. The Chief Justice said that a Negro had no right that a White man was bound to respect. I think that there are many people in this society who still operate on the notion that a Negro has no right that a White man is bound to respect.

Skipping again briefly through history, we had the war between the states after which we were supposed to gather our forces to try and do something about the problems that confronted us. In the process of that great war something did happen. That was the Emancipation Proclamation. And sometimes I like to think about the words of the late Malcolm X, when he talked about what happened at that point. Malcolm X operated from the position that Negroes were not emancipated. They were fired. Four million Black people were turned loose on the land with a hope of forty acres and a mule; a hope never realized, because this country was not interested in subsidies. So four million people started from scratch to build a community and a nation dedicated to the full implementation of the democratic concept.

Unfortunately, though we said they were free, we never did emancipate the males of that particular ethnic group. There were few problems with the females; we maintained them as domestics; we maintained them as nurses; or to use the Southern vernacular, as mammies. We did nothing for the males; they were not able to work because of the kind of civilization that we were developing. We rushed briefly through the whole epoch of the Reconstruction era.

But during that period, we made an effort to roll back the wall of bigotry, intolerance and hate, and made an effort to see that Black people really were involved in the total mainstream of American society. For once, we had Black people politically involved in the political system. A couple years ago we rejoiced all over this country when Brooke from Massachusetts was elected Senator and said, "How great it is that there's a Negro Senator," I could think back to that reconstruction period when both the senators from the state of Mississippi were Black. However, this new age of America was not to last for when it came down to the cold reality of politics, the question of political expediency won. And in the compromise of 1877, as we removed the troops from Southern states, we said, "Let things go as they are. We passed the 13th, 14th, and 15th amendments. We've done all these things -- now what else do they want?"

And so it happened. All of a sudden Negroes began to be confronted with such things as grandfather clauses. Do you know about the grandfather clause? It says that I'm entitled to vote and be free if I can prove that my grandfather was free and could vote. Additionally, Negroes were confronted with night riders and mayhem and murder committed under the auspices of that thing that we cherish -- law and order.

It was that very same thing, law and order, that made possible untold lynchings, untold deprivation of millions of human beings in this society. It's not important that they were Black. I don't think that's really the question. They were human; and this law, this institution which somehow now we call down from the heavens to protect us, that same law was utilized to brutalize people.

Skipping roughly again through history; Black people sought ways to challenge the kind of system which denied their humanity. A man who didn't even look like a Negro bought himself a railway ticket from New Orleans to Covington, Louisiana. He bought a first class ticket, and he got on the train. They wouldn't let him use it, so he decided that he would seek relief through law. Eventually his case came before the Supreme Court and that Court ruled that there was nothing wrong with separate but equal facilities and in the process set a pattern of our American life which would endure for 98 years.

Perhaps Black people had some complicity in this, because the most articulate spokesman of the Black people in this country, just a year earlier, had set the pattern for a separate society. Booker T. Washington in Atlanta had said that we could exist separately in some things, but in all things of mutual interest we should be as one hand. But at any rate, the character was set, and so we have the legacy, the legacy of all that I have gone over.

I am amazed sometime when people sit down and talk about the Negro family; I am truly amazed when they talk about the breakdown of the Negro family without taking into consideration the fact that Negroes have only had families in this society for a little better than 105 years. They've done, I think, a rather good job in 105 years in developing a concept of family. For no such thing as family existed in slavery and the concept for the Negro has only existed since 1863. Instead of looking at the negative situation in terms of the breakup of family, we ought to recognize that a group of people who just a hundred and few years ago had no concept really as to what family was all about have been able to develop some concept of family and to move rather rapidly in developing this concept.

This period from 1661 or thereabout to 1863 has caused some other problems that we see the ramifications of. For example, the whole concept of freedom. What is a free man? What does a free man do? If you looked around you, in terms of all that you could perceive, free men did basically nothing. Free men were basically Anglo, basically White. They were basically owners of plantations, owners of businesses. And they ran their businesses; they stood around on the corner and talked about the political structure of the country. They talked about the price of grain; they talked about who had the best plantation; they talked about many things. But work they didn't do! Oh, once in a while there was a plantation owner who went out and worked; but he didn't do that very often. So Black people's concept of freedom was equated with the behavior of those free men they had observed. Sometimes we look at the social scene in Black communities and see young people standing on corners; we say to ourselves "Why don't they work, why aren't they motivated?" All you have to do is look at his history. Because he's learned that freedom is idleness. The system made no provision for a full inclusion of Black males in this society; that's what he learned. What does a woman do? A woman has children; she works; she pays the bills or she gets the welfare. What does a man do? He waits until she gets the money; he

passes the day in the park playing checkers, sipping a little scotch, bourbon or a little wine if he can't get anything else. What is wrong with Black males in America? The only role that they've been able to pattern themselves after is that freedom is a concept of idleness. So when you see a kid sitting out here on your campus and you wonder why he is not motivated, why he's not pushing, it is very simple, if you know his legacy.

Those few Black males who did prepare themselves, who were fortunate or unfortunate enough to get into the army and to learn a skill, found that there was no provision in this society for utilizing that skill. I got a real chuckle not long ago. The teamsters union got a grant of a quarter million dollars to teach Negroes how to drive trucks. Now that's interesting because I remember World War II and reading about the Red Ball Express. I remember that our soldiers were cut off across the Alps and had no supplies. I remember who took those trucks across the Alps, and I don't think they have to be taught by the teamsters union how to drive a truck. Negroes ought to be employed and allowed to practice the talent that they have. But again, the system has not allowed for that.

These are the kinds of things that escape us when we start talking about motivation. Why should I try to motivate my child to aspire to something this system will not allow him to do? By this system, I mean the educational, the political, the economic system in this country. These are some of the things I think you have to consider when you start raising questions about motivation.

This same period of history left Negroes somewhat uncertain as to their humanity because they had been property, had been three-fifths of a person. It's hard, you know, to go around thinking that you're human when everybody else keeps telling you you're not. You see, I am what I think I am plus what someone else tells me I am plus the manner in which someone else relates to me. If I go around thinking that I'm a human being and people keep relating to me like I'm a Negro, it causes some problem in terms of my own concept of humanity and my self identity.

That period of history certainly left Negroes unexposed to education because there was no such thing as education for slaves. The same man that I quoted earlier, Frederick Douglass, talked about a situation when he had been owned by a very nice family. The mistress in that household was teaching him to read and the master came home, discovered this, and was very upset. Education makes a man unfit for slavery, and I will submit to you that the educational institutions of this country have not prepared Black people or other minority groups to fully participate in American society. We've been educated to mediocrity; we've been educated to be a Negro doctor, a Negro lawyer, or some other Negro professional for the benefit of Negro people. We've been educated to be a Negro school teacher in a Negro community. The institution of education has failed us.

I can think of some basic responsibilities of education. One is to help a child to develop his potentialities, another is to help him to look at life realistically. In this society we have not been taught that way. It is the height of hypocrisy to tell a child that he can be anything that he wants to be knowing full well that this society still penalizes people because of their racial identity. Rather than do that, it would be well to tell him about the problems in American society. Tell him about the racial hangups we have

in this society and talk to him about the whole system of caste in this society. Talk to him about the richest nation in the world having 30 to 40 million people going to bed at night hungry and ask him to kind of toss around in his own mind why this is so. We have not dealt with reality; we've dealt with the myth of democracy. It left us unprepared for life in the real world because the real world has a world of books, paper, and time clocks. It left us with no initiative and motivation.

The long period of slavery and segregation had an effect on Anglo society in this country, because I believe with James Baldwin that it is impossible for one man to debase another without himself becoming somewhat debased. It is impossible for me to be inhuman to another without myself becoming somewhat dehumanized. The Kerner Commission, in writing about problems in American society today, put them in the frame of White racism. I'm not so sure that I would agree with that particular terminology. I am sure, though that I believe that too many people in American society have become somewhat dehumanized; that this is a cold, cruel world of: "Get things, have things, and if you have to step on somebody's neck to do it, then that's the breaks." I think it is impossible for many people to have those things which we call the better things in life, and to have these things on a consistent basis, without somehow arriving, subconsciously maybe, at the belief that they have this because in fact they are better than somebody else.

A lot has happened in this country. In 1957, the civil rights movement began. There was a period of activity when people--Black and White, poor, rich, and all levels in between--united to do away with racism. We marched, and we sang; and we prayed, we died, we bled; we gave our money and we went south to bare testimony to our liberalism, except we discovered that the problems which faced all of American society were not basically different.

In late 1964, the heretofore latent frustrations of urban minority communities began to surface. The Black Power advocates emerged, but those who were involved in the rhetorics of Black Power were at one time staunch integrationists. They had been pursuing a dream but every time they reached for it, it passed through their fingers like sand or smoke. They could never quite grab hold; and out of a deep sense of frustration they said to themselves, 'We must do for ourselves; we must accomplish our goals through a power concept."

We generally talk about negatives. I can look at City College now and I can see that the composition of its student body has undergone great changes in ten years. I suspect that those of you who might have been around ten years ago also are aware of this. You probably have said to yourself, 'We have a new kind of student now; we have young people from broken homes and environments where there is no motivation. They come from overcrowded situations where there is a lack of privacy; their families don't have economic stability; they are extremely physical in their reactions. There are some who are aggressive and somewhat belligerent at times. They act aggressively; they appear to lack motivation." We see all of these things, without recognizing that at the same time we talk about the negatives, there are some positives related to this situation. We must learn how to make use of these positives that come from the extended family pattern where mutual cooperation is a way of life. One might be poor and might not eat very much; one might not have very many clothes, but he shares them with other members of his household. One shares household responsibilities because that is a

pattern of extended families. We might talk about the problem of some young people who lie, who cause difficulty and misbehave in class occasionally, without recognizing that informality and humor is a way of life that they have had to adopt in order to cope with the most depressing circumstances. Somehow we ought to be able to use that informality and humor in a positive way to help them become motivated. It appears to be rather difficult for the educational institutions to grasp these concepts and make them positive rather than negative. It seems to me that young people who might be more frequent on your campus now come with the ability to express their true feelings. This is something that most of us wouldn't dare do. For example, I've said to people that it is no longer fashionable to call a bigot a bigot. You say he is uninformed; he is uneducated. You don't want to relate your feelings. We say we can't get angry, because that is not a proper kind of behavior or reaction. I submit to you that it's very natural. And sometimes when young people react aggressively to some of the things that happen to them in the context of the educational institution, they express their true feelings. They think nasty things about you and play the game until they get out of your course. That's the kind of hypocritical system that we have. There's no room for people to express themselves honestly and out of this honest confrontation go on to deeper levels of understanding than would ever be possible in the framework of our hypocritical system. School teachers say, "I like all kids." But, I would contend that no one likes all kids. But in education it's unfashionable to say you don't like kids. So you go home and kick the cat, or give your wife heck; or give your husband heck, or the people next door, or the grocery man, or somebody else. But you can't dislike kids. I'm suggesting to you that these students bring something of value to the educational process and if you could just accept it, you wouldn't be helping them a great deal but you'd be helping yourself to live honestly. They bring with them an ability to cope with a very difficult social environment. I wonder sometimes how many of us could really make it in the kind of environment that some of your students have to make it in! I wonder how many of you would talk about the question of motivation then. Yet, because they come from an economically poor area, we call them culturally disadvantaged. They know more about life now than most of their teachers will ever know. But that's a negative. Make it a positive. The fact is that they have seen a lot of things; they have experienced a lot of things. The question is; how can you relate to them in educational experience?

As a final thought I would like to comment a bit about the disquiet on campus, the Black Student Unions. They are here to stay, for those of you who don't know it. You might as well try to adjust to their presence and work out a compromise so that we can all get a better education. They're not going to go away. These young people are for real. They might sometimes be misguided; and I think any of us who have been involved emotionally in any kind of movement, at times, have been misguided.

Those of us who profess the highest of liberalism sometimes say, 'What minority people need in this country is a job. That's all they need. Give them a job." But I submit to you, that that's misguided liberalism. What they need is to be treated as human beings. And if you treat people as human beings, you don't have to worry about whether or not you're going to discriminate against them in employment, in housing; in anything.

We have misguided commitment in many areas. Some of the people, on your campus perhaps, involved in the Black Student Unions might be misguided to some extent. But their reality is nevertheless real. And they are not going to go away. Just like Douglass said, 'We will neither be driven out, nor will we die out. We're going to go on and on and on, to help this country keep a commitment that it made a long time ago." Let me leave you with a quotation from Laotzu:

> "...That the birds of worry and care fly above your head, this you cannot help, but, that they build nests in your hair, this you can prevent."

REACTIONS TO THE CONFERENCE

Dr. Arthur Cohen

Introduction:

Dr. Gooder asked Dr. Arthur Cohen to react to what had happened at the Conference. He indicated the college would summarize and categorize the recommendations and send them out along with a copy of Dr. Martin's remarks, Mr. Carter's remarks, and the highlights of the panel discussion.

REMARKS BY DR. COHEN:

Dr. Cohen started by indicating that President Gooder set the tone for the meeting in the morning session when he said,

> "We didn't ask for the job--we may not even want it, but we are part of the resurrection of the American city."

He felt that Dr. Gooder's tone of impatience and urgency was carried through the conference--the feeling that we have to do something.

Dr. Cohen sensed that the general feeling of the recommendations coming from the workshops was to call for dialogue to take place. The need for meaningful communication among all aspects of the urban community was the theme song of the conference with a prominent refrain being the belief that the college should take a leading role in conducting the dialogue.

Dr. Cohen attached importance to the fact that the conference was taking place at Los Angeles City College and questioned why people were attending the conference. He said,

> "Why are we here? Is this representative of the genuine concern? We are here because this is where the action is. My colleague, Steve Sheldon said, 'We are here because we are afraid'--and Dr. Lombardi, in effect, echoed that. Well, so what? We sometimes deplore the students who are in our classes because they want diplomas or who do the assignments because they want the grades. I don't care why you are here. You are here, and that's what counts. If it's fear that brought you here, fine! If it's genuine concern that brought you here, also fine! But you're here, and that's the main thing."

Dr. Cohen continued saying,

> "The community is talking to us. That has been brought out today many times and in many of the recommendations. Are we intelligent enough to hear their language? It is telling us a lot of things, but in a language that we don't want to listen to--a language we refuse to learn; a language we genuinely cannot understand. It is not couched in our forms."

Dr. Cohen illustrated his concept of a "new language" by referring to the dilemma of the students, saying

> "The most platitudinous statements that were made today on the panel were made by the students. They are not communicating to us in the language of the community. The community speaks another language. They were here speaking in <u>our</u> language--plaintively voiced cliches. How well our students have learned from us to speak our language and to communicate that which is not being communicated because it is being couched in our forms! They even sound like we sound, forever teaching yesterday's wisdom.
>
> "Dr. Lombardi mentioned that junior colleges and the universities don't know how to cope with the urban revolution. Schools have never done a good job, except at being schools. And the students in their platitudinous way mouthing our cliches say, 'Even if you're crooked, you're the only game in town.' And they accept us much more readily than we accept them.
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> "Dr. Martin said 'Cease acting like self-righteous parents with our students.' Our educational system devours ideas, swallows innovation, tolerates deviance, encourages nonconformists among its own people and among its students because it is so self-righteous that it can afford to be that way. It has the wisdom. It is yesterday's wisdom, but it is the only game in town. When we say to the community, 'Let's be reasonable' we mean, 'Use my language.' Their language, when it is genuine and not when it is filtered through the platitudes of the students we have already shaped, doesn't lend itself to reasonable discussion. Some of that is what Mr. Carter was trying to tell us at lunch, and what Dr. Lombardi referred to when he said that rioting may be the ultimate criticism of the educational system, not just a symbol of disaffection."

The communications problem was emphasized further as Dr. Cohen continued,

> "Perhaps people have to throw rocks to be heard. And, as Dr. Martin said, perhaps they have to be shot to know that they exist. Perhaps we have to be blasted out of our seats before we know that someone is out there knocking. This urban revolution is not a 'Black versus White' revolution. The hippies are not Black. As Dr. Martin said, the identity search of the young and of the hippies and of the Blacks are all part of the total social identity search.
>
> "My fear was that the recommendations that would come out of the workshops would fall on one or another end of a continuum between recommendations which say nothing--and recommendations which attempt to tinker with the nuts and bolts of what our existing system represents.

"As I scanned through them, I categorized some as symbols, into recommendations which are evidence of the fact that we deal in symbols and we view our institutions as images. You recall Mr. Buchanan on the panel this morning said, 'We must channel all our complaints against the establishment through the few Black teachers and administrators. They must carry the whole burden.'

"Now the fact that they are Black--does that make them concerned? Or does it mean that they are symbols of people who just might listen? Mr. Carter pointed out that the rioters in 1965 didn't identify with the three Black City Councilmen. The Black City Councilmen were thus revealed to be symbols."

Dr. Cohen referred to the history of higher education as coming from the monastary, when it had to be built out on a hill so that the barbarians wouldn't kill the scholars. When the cities became safe, the college did not move into the city, but the reason was changed--the reason then became, 'We must protect our scholars and our young people from the base diversions of the city.'

"Since the junior college is not formed as a community of scholars, it should not attempt to emulate the forms which were devised so that communities of scholars could interact with each other away from the base diversions of the city. The college should cease being a symbol and should deal with the real issues of society.

"Organization of the junior college into departments, originally the result of common research interests of a community of scholars, does not fit. What is the junior college trying to do? Departmentalizing the urban revolution--isn't that a contradiction within itself? Our vision is affected by limitations stemming from the forms in which we all labor and perhaps our vision will not be changed until the walls have crumbled."

Dr. Cohen referred to several writers of our time who have made calls for different forms.

"Clark Kerr asked for an urban land-grant institution; J. W. McDaniel, last year, called for the sidewalk college; a group at Antioch called for a beachhead college. Perhaps they think that different collegiate forms are what we need, because as currently organized, we are only providing a different set of symbols and the so-called open door may be a symbol just as much as the Black teacher."

Dr. Cohen then listed some of the recommendations from the workshops.

"1. That an interacting committee representing the three phases of college authority--the student, the faculty, and the administration--be formed to consider campus problems.

2. That students be invited to plan courses and select textbooks.

3. That students meet with the faculty to evaluate courses.

4. That policy decisions be made by a committee involving students, faculty, and administration.

5. That more minority teachers be hired.

6. That classroom methods stress discussion and individual attention rather than lecture.

7. That cultural heritage curriculum be developed.

8. That college students be used in articulation contacts with high schools.

"They want <u>in</u> on our forms. But these are the ones who are here--who have become us. And that's not going to solve the urban revolution."

Dr. Cohen referred to Dr. Martin's statement that no counselor should ever circumscribe the boundaries of a student's attempts.

"Now you can't invite the students <u>in</u> to work within the existing forms without attempting to cut them to fit the forms. That's what counseling does--it attempts to cut the students to fit the forms. The counselors shouldn't be working with students. They should be working with the institution itself--perhaps with the instructors. They should be changing the instructors, not the students.

"I don't know if any institution which is organized along the line which is coming to us through the history of higher education can do what we suggest we ought to do in the junior college.

"The University of Southern California has a course in The City--an interdisciplinary course in The City. Oh, is that a symbol of our egocentricity! The university giving the people a course in The City! The City should be giving the college a course in The City. But it's the best we can do within our existing forms--within the forms with which we're working.

"I'm afraid that Los Angeles City College and other junior colleges may be blasted out of their seats--that the urban revolution may run out from under you before you get to change counseling and instructional procedures--and I'm sorry because I do love this institution.

"I saw a recommendation for the use of community services as an aid to the instructional program. Unless community services <u>are</u> the instructional program, we'll never make it. They can't exist as an adjunct. The program, in order to help understand and feel the urban revolution, must break itself apart and become a service to the community.

"Currently there is some discussion about tax rebates to industries who go into the ghetto and employ previously unemployed people. We'll probably have that in time. It's neat. It fits our private enterprise. And Dr. Martin mentioned, 'Why not pay students to go to school? Society would be repaid as it was for the G.I. Bill.' That got a nice round of applause. Why not pay the college to go to the students? Give an extra stipend for classes which are held in storefronts. I hope that some one made that recommendation here. I did not see it.

"I heard mentioned here today that the junior college is the place where strangers from the city may come. The junior college, though, has the opportunity to itself become the city, not just an educational cafeteria, but a place of learning.

"Mr. Carter mentioned that Black and White are on separate paths to suicide. I submit here that the junior college as it is currently organized and operating is committing its own form of suicide. It is not going to solve, or do anything else to the urban revolution unless it becomes part of the urban revolution. These types of meetings are good--they'll continue. The recommendations that were made in this meeting will be collated. They will probably reveal some vision.

"We have let a few barbarians into the monastery through our open door--and we are oh, so proud! We have made them like us. We deplore the fact that the rest of the barbarians running the streets won't play our game. The unhappy fact is that when they do, and we think we have succeeded, we have at that moment actually failed!"

DR. GLENN GOODER:

Aren't you glad he didn't list all the recommendations? Dr. Cohen, I think, has proved that if we expected that between nine o'clock this morning and three-thirty this afternoon we would have answered the question, "What is the Role of the Junior College?" We now know we expected too much.

Dr. Cohen, I am sure I speak for the people here when I say that we are most grateful for this exciting, insightful, challenging, discouraging reaction to what has happened here today. Once again, on behalf of Los Angeles City College, I want to thank you all for your participation and I hope that what has started here today will not end here today.

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